CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellaneous Extracts.

THE WORSHIP AUTHORIZED IN THE NEW TESTAMENT, COMPARED WITH THAT COMMANDED BY MAN.

Directions relative to the object of worship, with specimens of prayers, devout wishes, &c.

Found in the Christian Scriptures.	Found in the Book of Common Prayer, & in the writings of Presbyterians, &c.
'Thou, when thou prayest, pray to thy FATHER, who is in secret, and thy FATHER, who seeth in secret, shall reward thee openly.—After this manner, therefore, pray ye: Our FATHER, who art in heaven.' Matt. vi. 6—9.	'The Catholic faith is this, that we worship one God in trinity, and trinity in unity.' *Athanasian Creed.*
'Jesus saith, the hour cometh, & now is, when the true worshippers shall worship the FATHER in spirit and in truth, for the FATHER seeketh such to worship Him.' John iv. 23.	'Then likewise the minister shall say, Glory be to the Father, & to the Son, and to the Holy Ghost:—*Answer*, As it was in the beginning, is now, and ever shall be, world without end.'* *Morning Service.*
	'To God the Father, God the Son, And God the Spirit, three in one, Be honour, praise, and glory given, By all on earth, and all in heaven.' *Watts.*
'I bow my knees unto the FATHER of our Lord Jesus Christ, of WHOM the whole family in heaven and earth is named.' Eph. iii. 14,15.	'Above all things, ye must give most humble and hearty thanks to God the Father, the Son, & the Holy Ghost, for the redemption of the world,' &c. *Communion Service.*
'Giving thanks always for all things, unto GOD and the FATHER, in the name of our Lord Jesus Christ.' Eph. v. 20. See also ch. ii.—Rom. xv. 6.—Col. i. 3, 12; iii. 17—James iii. 9—1 Pet. i. 17.†	'It is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto thee, O Lord! almighty and everlasting God! who art one God, one Lord! not *one only person, but three persons*, in one substance. For *that* which we believe of the glory of the Father, the *same* we believe of the Son, and of the Holy Ghost, without any difference or inequality.' *Upon the feast of trinity.*
'If ye loved me, ye would rejoice, because I said, I go unto the FATHER: for *my Father is* GREATER *than I*.' John xiv. 28.	'Religious worship is to be given to God the Father, the Son, & the Holy Ghost; and to him alone.' *The Assembly's Confession of Faith*, ch. 21.
'At that time Jesus answered and said, I thank thee, O FATHER, Lord of heaven & earth, because THOU hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, FATHER, for so it seemed good in THY sight.' Matt. xi. 25, 26; Luke x. 21.	

* In the reign of Constantinus, Flavianus of Antioch introduced the custom of ascribing glory *to the Father, and the Son, and the Holy Spirit*; and in the latter part of the fourth century, Pope Damascus is said to have decreed that it should be said or sung at the end of the psalms.

† It is said, Heb. i. 6: "When he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him:" and we read of particular persons worshipping our Lord. But it is well known that by the term *worship* is not always meant *religious adoration*. It is frequently used to describe those marks of respect, which are paid to great characters. Some of the persons who are said to have worshipped Jesus were Jews. (Matt. viii. 2; ix. 18.) Now the Jews paid *religious* worship to GOD only. Indeed, it is not asserted by the generality of those, who believe that Jesus Christ is God, that, at the period when the ruler worshipped or made obeisance to him, the doctrine of his deity was publicly taught. Consequently, that worship had nothing in it of a *religious* nature.

It is said, 1 Chron. xxix. 20: "All the congregation worshipped the LORD and the *king*;" and in Dan. ii. 46: "That Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation or present, and sweet odours unto him," as a mark of respect, agreeably to the eastern method of doing persons honour. Jesus, also, speaks of a servant, who fell down before his master, and *worshipped* him. Matt. xviii. 26. When, therefore, we read that the *leper worshipped* Jesus; that his disciples, upon his ascension, worshipped him, &c. it is reasonable to understand the term as meaning nothing more, than that they did him homage as a great character, or as a divine prophet. All their religious addresses were directed to the one God, the Father of Jesus. In Luke xiv. 10, are these words: "then shalt thou have *worship* in the presence of them that sit at meat."

Worshipful and right worshipful are expressions well known among us, as applied to men.

'And he—fell on his face, & prayed, saying O MY FATHER, if it be possible, let this cup pass from me; nevertheless, *not* as I will, but as THOU wilt.' Matt. xxvi. 39; see also verse 42; Mark xiv. 36; Luke xxii. 42; xxiii. 34, 46; Heb. v. 7.

'And Jesus lifted up his eyes and said, FATHER, I thank thee that THOU hast heard me.' John xi. 41.

'Now is my soul troubled, & what shall I say; FATHER, save me from this hour? but for this cause, came I unto this hour. FATHER, glorify thy name.' John ix. 27, 28.

'Holy FATHER, keep thro' thine own name, those whom THOU hast given me.' John xvii. 11; see, also, verses 1, 3, 5, 21, 24, & 25; Acts iv. 24, &c.

'Blessed be GOD, even the FATHER of our Lord Jesus Christ, the FATHER of mercies, & the GOD of all comfort, who comforteth us in all our tribulation.' 2 Cor. i. 3; see also Eph. i. 3.

'The second part of prayer is adoration, & it contains a mention of his nature as God; and this includes his most original properties and perfections: his unity of essence, that there is no other God besides him: his inconceivable subsistence in three persons, the Father, the Son, & the Holy Spirit; which mystery of the trinity is a most proper object of our adoration and wonder, since it so much surpasses our understanding.' *Watts.*

'We must give honor to the three persons in the godhead distinctly: to the Father, the Son, and the Holy Ghost.' *Henry.*

'Thou art the King of Glory, O Christ.—Thou art the everlasting Son of the Father. We therefore pray thee to help thy servants, whom thou hast redeemed with thy most precious blood.

'Make them to be numbered with thy saints in glory everlasting.' *Te Deum.*

(To be concluded next week.)

From Burns' Inquiry.

CALVINISTIC DOCTRINE OF DEPRAVITY.

[In this chapter the writer considers the opinions of Calvinists, concerning human depravity and regeneration, and the influence of their opinions on their morals.]

It has been said by Mr Wilberforce, in his Practical View of Christianity (or his Defence of Calvinism, as it might have been more justly entitled,) "That the doctrine of human depravity lies at the very root of all true religion; and still more that it is eminently the ground-work and basis of Christianity."

The truth of this proposition depends a good deal upon the ideas attached to the phrases depravity or corruption. In one sense of the expression perhaps no professing christian will deny the justice of his remark; because it is evident in the very face of the matter, that the christian religion is a system intended by its Author to deliver men from guilt and vice, and to restore them to the favour and to the image of their Maker. If mankind had been innocent, wise and virtuous, there would have been no occasion for the interposition of heaven, in any extraordinary manner, to pardon, to instruct, and to assist them.

But when the Methodists speak of human depravity and corruption, they allude to an exceedingly great or complete degree of it; which other christians deny to be characteristic of human nature. It is in such an aggravated sense, that Mr Wilberforce evidently uses the terms; and, certainly, it may be admitted that *his* doctrine of depravity forms the basis and ground-work of *that* view of Christianity which he has given to the world. This is a sentiment that is common to him with all his brethren. There is not a point on which the Methodists are more universally agreed than this, concerning the importance of the excessive and utter depravity of human nature, as the foundation of their system. It will be worthy of particular attention, therefore, to investigate thoroughly this fundamental principle of Calvinism.

After stating the views which Mr Wilberforce says are entertained by the generality of professing Christians on the subject of human corruption, the writer proceeds to give the views of Mr Wilberforce himself, in his own language.

"Man (says Mr Wilberforce) is an apostate creature, fallen from his high original, degraded in his nature, and depraved in his faculties; indisposed to good, and disposed to evil.—Prone to vice, it is natural and easy to him; disinclined to virtue, it is difficult and laborious. He is tainted with sin, not slightly and superficially, but *radically, and to the very core.*"

He proceeds to give us a detail of facts from which he triumphantly concludes that he has proved his case by the principles of the Newtonian philosophy. There is, however, a strange want of precision in his argument, when viewed as an experimental induction, and which evidently arises in part from the jumble which he makes, in his statement, of matters of theory and of fact.

The question is, What is the actual state and character of human nature? No matter how this character is produced, or by what rule God shall judge it. This is a question which may, indeed be determined upon the principles of the Newtonian philosophy; but in order to do so, we must banish from our minds, during the investigation, all pre-supposed theories. In this light, we shall review his detailed proofs, and see what inference they will establish.

First, then, he calls our attention to an enumeration of the natural powers and faculties of man; among which he reckons, "our capacity not only of apprehending, but of admiring moral excellence; the love which attaches, the sympathy which harmonizes, the courage which attempts, the patience which endures; and the power of conscience, that faithful monitor within the breast, which enforces the conclusions of reason, and directs and regulates the passions of the soul. These he allows to be natural powers and faculties of the human mind; but when it comes to the practice and exertion of them, he asks, "Where now do you discover the character of his exalted nature?"

In reply to such a question, I would ask *him*, where did *you* discover them? How do *you* know that the human soul is possessed of such power and faculties? You will not surely insinuate that they lay dormant and undiscovered for thousands of years, till the Calvinistic gospel struck out the latent fire, and exhibited the dazzling glory to a wondering world. In every age and country of the world, those features of an exalted character have been discovered and admired. The practice, and the consciousness of them in some degree, more or less, have been universal; and, consequently a race of intelligent beings who have so frequently exhibited proofs of such amiable and sublime qualities, can never be said, with justice, to be *utterly* depraved. So far, then, the presumption is against his doctrine, not in its favour. But let us attend to his specific charges. He first draws our attention to the state of the ancient world, of which he presents a very melancholy picture. Granting him that his picture was not overcharged, what does it make out in his favour? Why, that the majority have been generally wicked, and in some instances remarkably depraved.—But all this is admitted by his opponents; and we must always bear in mind that he sets out with a promise of proving something more than this—something of universal and characteristic malignity, which he must attach, not to particular classes of men, but to human nature itself.

All such accounts of public manners are general. It can never be inferred from them, that every individual is constitutionally prone to, or actually guilty of, those vices which may happen to abound in any particular community. It cannot be inferred, that there were *none* who cultivated the opposite virtues. Either Mr Wilberforce must affirm, that there were no instances of individual merit, no traces of virtuous propensities, among the ancient heathens, or he must allow that their depravity was not entire and constitutional.

The fact is, that although there is a considerable difference, comparatively speaking, in the character of different classes of men, in respect to which some of them may be said to be depraved, and others improved; yet there are virtues as well as vices peculiar to every description of them; and no just estimate can be formed of their real character, without fairly balancing the one with the other. But the Calvinists, intent upon supporting their preconceived hypothesis, look only to the list of vices.

We have a most palpable instance of this partiality and prejudice, in the character which Mr Wilberforce goes on to give us of the savage tribes of America. He quotes the authority of the historian Robertson, to support his charge of degeneracy; but he totally overlooks a most striking feature in their character, mentioned by the same writer, viz. That contentment and satisfaction with their own condition, just the opposites of ambition and avarice, those great passions of civilized life, which are continually impelling people to outstrip their neighbours in the pursuit of honour and riches, and thereby too frequently inciting many vicious dispositions, which disturb the peace and canker the affections of private life. He cavils also with that love of their community, which he reluctantly acknowledges to be a kind of virtue; but without attempting to justify the manner in which it operates in those instances to which he refers, we must still affirm it to be a very considerable virtue. This same spirit, also, which attaches the savage so ardently to the interests and honour of his tribe, produces the strongest and most generous friendships between individuals, and the most unshaken attachment and fidelity to any person whom they have once assured of their protection.

Another instance of gross misrepresentation is to be found in the remark he makes on the character of little children. Among them, as among the savages, we might expect to find some traces of the original dispositions and character of human nature; but Mr Wilberforce's search "after those virtuous tendencies for which he had hitherto looked in vain," is here as "fruitless," as in the case of the American Indians. He perceives, or at least chooses to mention, nothing but "perverse and froward dispositions, which it is the business, and sometimes the ineffectual attempt, of education to reform."—Oh, fatal power of prejudice! Oh, blinding influence of theological system!—Are you a father, and have you never discovered any different qualities to counterbalance these acknowledged defects? Have you never been delighted with the charming simplicity, the generosity and the affection which they frequently display? Have you never unbended yourself from severer studies and toils, to find in their cheerful and sportive society the sweetest and most innocent relaxation of mind?—Smothered voice of powerful nature, speak out! Is it not a perverted vision, and a melancholy imagination, that can perceive nothing but dark and horrid shades, in a picture which is relieved and brightened by such fascinating objects?

Injured innocents! your heavenly Saviour took you up in his arms, and smiled on you, and blessed you, and proposed you as a pattern of imitation to his primitive followers; but the disciples of the *modern gospel* see nothing in you worthy of imitation, and would probably have refused you access to his person in the same manner that you were formerly denied.

PRAYER.

Prayer is the application of want to Him who can only relieve it, the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness, not the definition of helplessness, but the feeling of it; not the figure of speech, but the compunction of soul.—It is the 'Lord save us or we perish' of drowning Peter; the cry of faith to the ear of mercy.

Adoration is the noblest employment of created beings; confession the natural language of guilty creatures; gratitude the spontaneous expression of pardoned sinners.

Prayer is desire. It is not a conception of the mind, not a mere effort of intellect, nor an act of memory; but an elevation of the soul towards its Maker; a pressing sense of our ignorance and infirmity, a consciousness of the perfections of God, of his readiness to hear, of his power to help, of his willingness to save.

It is not an emotion produced on the senses nor an effect wrought by the imagination; but a determination of the will, an effusion of the heart.

Prayer is an act both of the understanding and of the heart. The understanding must apply itself to the knowledge of the divine perfections, or the heart will not be led to the adoration of them. It would not be a reasonable service, if the mind was excluded. It must be a rational worship, or the human worshipper would not bring to the service the distinguished faculty of his nature, which is reason. It must be a spiritual worship, or it would want the distinctive quality to Him who has declared that he would be worshipped "in spirit and truth."

Hannah More.

GOOD EXAMPLES do not only inform, but they persuade and incline our reason to good practice, commending it to us by plausible authority: a way of reasoning the most plain, easy, and suitable to all men's capacities; less subject to error and doubt, than any other in particular cases; whereby as it is always more easy to know what is good and fit, so commonly it is most safe; there being few, who can so well discern what is good, as they may rest in the judgments of others.—*Dr Barrow.*

EXPOSITION.

For verily he took not on *him the nature of* angels, but he took on *him* the seed of Abraham. Heb. ii. 16.

Omit the words in *italics* which our translators inserted without authority from the Greek, and the text runs thus—"For verily he took not on angels, but he took on the seed of Abraham. In the margin of great Bibles we have this translation—"He taketh not hold of angels, but of the seed of Abraham he taketh hold." Newcome translates the whole verse thus—"For indeed Christ helpeth not angels, but he helpeth the seed of Abraham."

It appears sufficiently clear that God is αυτοαγαθος, good in himself, originally such. This is an attribute or property of God, uncaused, self-originated, always in him, the same yesterday, to-day, and for evermore. And if God was pleased so to order things, that the Christ in the fulness of time should come into the world, and reconcile the world to God, and bring all such as accepted the conditions of faith and obedience to happiness.—This might be done, and in fact was done, without making any alteration in him: without *making* him to *be*, or to *show* himself *merciful*, who was not in himself merciful before; but by making man the proper object of mercy, or duly qualified to receive mercy. And if God thought it fit that this should be all accomplished by means of *death*, even *the death of the cross*, it is easy to see how we have *redemption through the blood of the cross*, without supposing that the death of our Saviour made any alteration in the supreme Governor of all.

Dr Sykes.

Christian Register.

BOSTON, FRIDAY EVENING, AUGUST 1, 1823.

There are *four* periodical publications in New England devoted to the support of the principles of Universalism. The "Universalist Magazine," in Boston; the "Christian Repository," in Woodstock, Vt.; the "Christian Intelligencer," in Portland; and the "Religious Inquirer," in Hartford. It is said that there is also one in Philadelphia, and three in the state of New York, devoted to the promotion of the same cause. The number of Universalist preachers, in the United States, is estimated at 120, and the number of regular societies at 200,—seventy of which are in the state of New York.

A writer in the last Boston Recorder expresses much alarm at the increasing prevalence of this sect. Now though we regret, as sincerely, we believe, as our orthodox friends do, the prevalence of these doctrines, because we think them,—especially as maintained by those, who disbelieve *all* future punishment,—to be most pernicious and destructive in their moral effects, yet, at the same time, we think that the Calvinists are the last sect that should complain, or express surprise at their prevalence; for to our mind it is true, beyond all possibility of cavil, that the chief cause of their prevalence has been the preaching of Calvinistic ministers.—Ask any intelligent and candid man, who has had a fair opportunity of observing, in any place, the progress and growth of these principles,—ask such an one the cause of their growth and prevalence, and he will tell you that it was evidently the preaching of Calvinistic ministers,—their continually dwelling upon, and authoritatively enforcing the more odious and heart-revolting doctrines of Calvin. It is not very surprising that intelligent men of generous feelings, who reverence the Deity as a being of impartial justice, should seek some refuge from doctrines so derogatory to all just and scriptural notions of the divine character, and so paralyzing to all the better feelings and sympathies of our nature, as are many of the doctrines of Calvin. Nor is it surprising that such minds, but little acquainted as they frequently are, with theological subjects, and with the proper rules of interpreting the scriptures,—it is not, we say, surprising that such minds, in the heat of a very natural, and, we may say, commendable zeal against the obnoxious doctrines of Calvin, should be carried for a time to the opposite extreme of Universalism. This we deem an *evil*,—and an evil, which, however far they may have been from intending it, is chiefly chargeable on the indiscretion and wrong-headedness (as we deem it,) of our Calvinistic preachers. Can this be controverted? And is it not a subject that demands the serious consideration of all those whose style of preaching is of the above-mentioned character. We ask for no compromising of any essential or prominent truth of our religion; but only such a consistent and reasonable illustration of its doctrines, as will not render it, in the view of men of plain common sense and of unsophisticated minds, a medley of contradictions and of irreverent and blasphemous dogmas, and thus drive them to the adoption of the unphilosophical, and (to us,) manifestly unscriptural and most injurious belief, that we are not to suffer in another life for our wickedness in this—that there is to be no distinction between the notoriously cruel, profligate, and abandoned, and the man of enlarged benevolence and exalted virtue.

We do not mention Calvinistic preaching as a *justification* of the adoption of these principles, but only as a leading *cause* of their adoption.—And if it be really the cause, (as it seems to us no impartial observer can controvert;) and if the prevalence of these principles be an evil, how can the subject be reflected on by our orthodox brethren, without the deepest regret, aad the most pungent and afflicting self-accusation.

We have no disposition to impeach, and we do not impeach the motives of Calvinistic preachers. We believe them in honest error; and however little they may respect the source of the suggestion, we cannot but think it worthy their most solemn attention, whether the course of crimination, exclusion, and denunciation, which they have hitherto pursued, is not adapted rather to increase than to hinder the spread of doctrines, whose prevalence they and we alike equally deprecate.

On the other hand, we are equally unwilling to impeach the motives of those, who embrace and teach the doctrine of universal salvation.—We have no doubt that the doctrine has been generally embraced with the best intentions, and by many with the most sincere convctions of its truth. At the same time we cannot conceal our belief, that it is often embraced with great haste and inconsideration; and by many, professedly, who cannot define their belief, or explain the grounds on which it rests, nd, in fact, who have no definite notions at allon the subject;—men who have fled to it as a present refuge from the distracting and maddening influence of high Calvinism, and who on urther and more impartial inquiry, will abanon the doctrine, at least in its most bald and obioxious form.

Had the prevalent religious denominaton of New England had no other preaching for hirty years past, than such as is now listened t from the desks of what are called the "liberal" clergy, we venture to affirm, that the nmber of Universalists under those circumtances would not have been, in comparison, as one to ten. And we cannot but believe, that, when the nature and tendency of their doctrine, as received probably by a majority of its professors, is more maturely considered and weighed,—and the mild and rational doctrines of liberal Christianity are better understood, and more extensively known,—we cannot but believe that then, the former will be abandoned, and the latter embraced by all the more intelligent and enlightened modern converts.

We are fully persuaded that the teachers of Universalism are not at all aware of the real nature and tendency of their doctrines, especially that species of them to which we have particularly alluded; otherwise it would seem that however firmly they might believe them, they would at least think it superfluous to preach them. These doctrines are of too recent introduction yet to have *manifested* their tendency on an *extensive* scale, and the particular and individual instances of their bad influences are likely to be overlooked, or to be attributed to other causes. For ourselves, we say with perfect frankness, and with noother feelings than those of good will and kindness, to those who inculcate these doctrines, that we have the fullest conviction that their tendency and influence are alarmingly and incalculably injurious to the cause of good order and good morals, and that nothing prevents the striking manifestation of this in the characters of those who embrace these doctrines, but the fear of the public sentiment, together with the counteracting, but (to them) unconscious influence of the lurking remains of their previous belief. This we believe also to be the opinion of our most enlightened candid, and reflecting men. And we cannot but flatter ourselves with the hope that it will ere long be thus viewed by the more intelligent and candid of those who teach these doctrines. We have too much confidence in the general good intentions and benevolent wishes of this class of men, to doubt for a moment that whenever the subject is thus viewed, they will be prompt and active in retracting the error, and in counteracting the influence of their previous belief. And will they not listen with candor to the suggestion, uttered at least with honesty and good feelings, that a subject of such vital importance demands to be examined with the utmost impartiality and seriousness, as well as with the most anxious attention and untiring patience?—May our merciful Father and Lord quicken us all to such a frequent, serious, and faithful scrutiny of our principles and practices, as will be pleasant and grateful to reflect upon in the trying moments of dissolving nature!

American Colonization Society.

The National Intelligencer contains an Address of the Board of Managers of the Colonization Society. The territory purchased in Africa proves to have been selected with judgment. The present number of colonists is about 190. It is said that the African tribes in the neighbourhood are neither "ferocious nor brave." They are, however, "treacherous, and, under the influence of slave dealers, are constantly incited to plunder and murder." The colony is represented as being healthy, and living in harmony. A tower of mason-work has been erected as a defence against the barbarians. It is intended, if possible, to send a number of vessels with emigrants to the African coast the ensuing fall. This would strengthen and encourage those who are already established there, and would prepare the way for still more extensive emigrations.

The resources of the Colonization Society are inadequate to the accomplishment of all they wish, and the auxiliary societies, as well as benevolent individuals, are requested to transmit such sums as they may have devoted to this purpose, to Richard Smith, Esq. Treasurer, Washington.

The following advertisement lately appeared in the National Intelligencer, published at Washington:

"*Runaway Negro for sale.*—Will be sold, at the gaol in Washington county, in the District of Columbia, on Tuesday the 24th inst. for his gaol fees and other expenses, a negro man by the name of John Blackston; who says he was set free by Commodore Barney.—Terms of *sale* cash. C. Trippet, for Tench Ringgold, Marshal of the district of Columbia."

In the capital of a nation, that *boasts* its love of liberty, and that affects to sympathize with the oppressed of all nations,—in the capital of this nation, a man is seized and imprisoned, and finally bound over for himself and his posterity to perpetual bondage to pay the fees of his unjust imprisonment;—and all for what? Because his skin is of a different colour from that of his neighbour!

Transylvania University.

The annual commencement at the Transylvania University, Lexington, Kentucky, took place on Wednesday, the 9th ult. The degree of *Bachelor of Arts* was conferred on 32 young gentlemen; the degree of *Master of Arts*, in regular course, on five.

The degree of *Doctor of Divinity* was conferred on the Rev. James Fishback, pastor of the Baptist Church in Lexington.

The degree of *Doctor of Laws* was conferred on John Rowan, late judge of the Court of Appeals in Kentucky, and formerly member of Congress; Jacob Burnett, late judge of one of the courts in Ohio; and on Hugh L. White, of Tennessee, one of the Commissioners for the settlement of claims under the Spanish treaty.

RELIGIOUS INTELLIGENCE.

It appears by a late report of the society for promoting the education of the poor in Ireland, that the number of their schools is 227, containing 51,637 scholars The London Hibernian Society patronized 475 schools, in which 53,233 children were instructed. Besides these, there were 90 schools under the Baptist Irish Society, containing 7000 scholars. It is stated that the Irish poor eagerly embraced the opportunity of procuring instruction for their children; and that the children evinced great ardour in the acquisition of knowleage. About five-sixths of the whole number of children instructed in these schools are Roman Catholics.

Eight youths, natives of Madagascar were some time since sent to England by king Radama, to be instructed in the arts, and in the christian religion. They were put under the care of the British and Foreign School Society. One of the eight has since died; three of them remain under the care of the school society, and four of them have left the school to obtain a knowledge of the different manufactures.

Indian Mission.—A very favourable account has been received of the success and prospects of the Methodist Indian Mission, at Upper Sandusky. The children are highly tractable, and make rapid progress in their studies, and the people are becoming less savage in their manners, and less attached to their superstitious customs.

A society has lately been formed at Bangor, composed principally of gentlemen of that place, whose object is the promotion of the civilization, and the moral and religious improvement of the Penobscot Indians.

The *Eastern Association of Universalists* met by adjournment at Waterville, on the 24th of June, 1823. A vote was passed, recommending to all professors of that faith scattered over the country, within the limits of that Association, to form themselves into regular societies. It appears by the circular letter of the Association, that some alarm is felt on account of the late appearances of schism among the leading members of this denomination. The circular letter earnestly recommends to all to suffer no "minor differences of sentiment to separate between brethren."

The seventh anniversary of the Domestic Missionary Society of Connecticut was held at Windsor, June 17, 1823. A very favourable account is given of the beneficial influence of the missionaries in encouraging, strengthening, and building up feeble and destitute societies.

In the New York state prison are 580 prisoners. Of these, 195 cannot read, and 52 cannot write. Nearly one fourth of the convicts are blacks, though the black population of the state is only as 1 to 35.

On the 9th inst. a new Baptist church was dedicated to the service of God in the town of Littleton. The dedicatory service was immediately followed by an ordination service. A long account of the ceremony is given in the Watchman, but the name of the gentleman ordained is not mentioned.

The amount of donations to the American Tract Society, received in May and June 1823, was $317,85.

For the Christian Register.

MR REED.—I thank you for your able and candid remarks on the subject of my late communication. My object was to excite the attention of the benevolent and pious to the evil which exists. I have matured no plan satisfactory to my own mind. It is a difficult and delicate subject. I only ask that the attention of the wise and good may be directed to it, with the hope that some general or partial remedy may be provided.

The first inquiry is, whether there is reason to hope, that good would result from judicious and persevering effort. Is the reformation of the dissolute, in all cases, impracticable? Will no encouragement, no consideration prevail with them to leave off bad courses? Is there no possible way to prevent their continuance in sin, by solitary employment and discipline?—And cannot those, not yet corrupted, but who are in danger, from youth or inexperience, or want of friends, be saved from entering the haunts of licentiousness? Will no warnings and expostulations restore those who have deviated but in a single instance, and who have not lost all sense of shame or feelings of remorse?

The law of the state, and its executive officers might do something. If our statutes are not full and clear against open profligacy and intemperance, when united to indolence, let them be made so. Will not the legislators of a moral and religious people enact laws to punish crimes which are more deleterious in their effects, than even stealing or fighting? It is only for some resolute and judicious individuals to take the lead in such a plan, and the law of the state will frown most severely upon vice of every kind.

And where are our police officers, our magistrates, jurors, tythingmen, constables, selectmen, and overseers of the poor? What do they think of their duty and their oaths? Let all who are the legal guardians of public morals and social order; let all the decent and respectable part of the community unite their efforts, and something may be done to prevent the increase or the continuance of the evil.

It is true a society now exists for this purpose. But it is hardly known. Or if known, has not received the addition of numbers, to which its design and object entitle it. If the society were more numerous and zealous, it is possible their efforts would not be in vain.

The great prevention of vice, after all, is to be found in the education of children. And this consideration affords some hope of the future, to the benevolent and pious. By Sunday schools and charity schools, means are provided for the instruction of those, who have no parents to discipline them, or whose parents are so depraved or thoughtless as to neglect their religious education.

If the young can be well instructed and well directed,—if religious principles are implanted in their susceptible minds, the best hopes may be indulged as to their future good conduct.

The sole object of this communication is to prevail with people of influence, who are duly impressed with the importance of religion, and even of correct morals, in society to provide a remedy for vices, which many deeply lament.

ALPHA BETA.

GENERAL INTELLIGENCE.

AMHERST COLLEGIATE INSTITUTION.—The Rev. Heman Humphrey, of Pittsfield, has been unanimously chosen President of the Collegiate Institution at Amherst, Ms. in the place of the Rev. Dr Moore, deceased.

SUPPORT OF THE POOR.—The Legislature of New-Hampshire, at the last session, passed a law requiring the overseers of the poor to make annual returns of the names and ages of the paupers in their respective towns, with the expenses incurred for each, the cause of their inability to support themselves, as idiocy, distraction, age, infirmity of body or mind, vicious habits, or intemperance. Such a measure might, perhaps, be usefully adopted in this state. The attention of the Legislature is often called to the subject of pauperism, and the first step towards legislating upon it should be to become acquainted with the extent and the kind of pauperism existing in the state. Much useful information might be collected from these annual reports. *B. D. Adv.*

TRIBUTE OF RESPECT.—A public dinner was on Wednesday given to Capt. Isaac Hull, at the Exchange Coffee House, by a large body of the most respectable citizens of Boston. This tribute was bestowed on the occasion of his expected departure from the naval depot in our vicinity.

The Hon. SMITH THOMPSON (Secretary of the Navy) has been appointed, by the President, a Judge of the Supreme Court of the United States for the second Circuit, in the place of Judge Livingston, deceased.—Mr. T. was formerly Chief Justice of the Supreme court of New-York. Mr Southard, of New Jersey, Mr Gallatin, late Minister to France, and Judge Van Ness, have been mentioned as his probable successors.

PAUPERISM IN EUROPE.—Among the 178,000,000 of individuals who inhabit Europe, there are said to be 17,900,000 beggars, or persons who subsist at the expense of the community, without contributing to its resources. In Denmark, the proportion is five per cent. In England, 10 per cent. In Holland, 14 per cent. In Paris, in 1818, 102,854 paupers out of 530,000. In Liverpool, 17,000 in the population of 80,000. In Amsterdam, 103,000 out of 217,000. The number of indigent has since rather increased than decreased.

LITERARY.—The London Examiner states, that a new Poem, by Lord Byron, called *The Island, or Christian and his Comrades*, has lately been received from Italy, and will probably appear in a few weeks. The story is founded on fact—the well known mutiny of the *Bounty*; the scenes are laid in the South Sea Islands, and the noble Lord, it is said, has been particularly successful in handling a subject, which is certainly of a very striking and popular description.

LAKE ERIE SHIPPING.—On Saturday last our harbour presented to the eye of the stranger a most novel and picturesque sight. By the side of the forest trees that still skirt its borders, and stretch their broad branches over its waves, the masts of *twenty-four* sail of vessels, including one steam boat, were seen towering aloft, and spreading to the fitful breeze their canvass, and the "star-spangled banner" that protects them. *Buffalo pa.*

SAFETY OF GAS LIGHTS.—The Repertory of Arts, for June, contains a report of a Committee of the Royal Society of London, appointed to examine into the situation and state of the London Gas Works, from which it appears that experiments were made to ascertain whether the Gas, or Reservoir could be made to explode "by fire running *up* to it through the pipes from any of the lamps fed from the reservoir." It was ascertained "that such an apprehension was groundless; and that flame *cannot be communicated through a pipe of the size used for supplying the lamps*; and consequently the use of the gas for lighting the lamps is proved to be *safer* in this respect than was formerly imagined."

The report is signed by the President of the Royal Society, Dr Wollaston, and other distinguished philosophers. *Daily Adv.*

FALL OF RAIN IN THE TROPICS.—Professor Silliman gives the following statement on the authority of M. Rousuis, captain of a vessel. It is contained in a letter from Cayénne. You will perhaps learn with no inconsiderable interest, the following meteorological fact, the authenticity of which I am able to certify.—From the 1st to the 24th of January (1820) there fell upon the island of Cayenne, twelve feet seven inches of water. This observation was made by a person of the highest veracity, and I assured myself, by exposing a vessel in the middle of my yard, that there fell in the city ten and a quarter inches of water, between eight in the evening and six in the morning of the 14 and 15th of that month.

CHEMISTRY.—We understand that at a meeting of the Association of Mechanicks and Manufacturers of this town, on Monday evening, the Select Committee were authorised to take measures to procure a course of Chemical Lectures to be delivered to the apprentices of the members: and we further learn that the Franklin society, consisting of gentlemen who have recently associated for mutual improvement in chemical science, have offered to give a course of lectures during the ensuing autumn, in conformity with the wishes of the Association. *Providence Gaz.*

RAPID COMMUNICATION.—It is the practice of the Admiralty in England, to hold certain communications with the outposts daily, at one o'clock, by telegraphic despatch. The following is an instance of the wonderful celerity with which these communications were made:—Certain instructions relative to the regulation of the time-keeper, were, on Tuesday, lately communicated from the Admiralty office, London, to the Telegraph, Portsmouth, and an answer received by them in *one minute*, the whole distance being 144 miles. It is impossible to imagine any thing more perfect than this system of rapid communication must be.

The sepulchre at Mount Vernon, which contains the body of Washington is rapidly falling into ruin:—no railing protects it; the trees which grow on its summit and which were planted by his own hands, are beginning to decay, from the spoliations and pious thefts of those who visit the tomb!

A writer in the National Intelligencer proposes the formation of a company at the city of Washington, similar to the Bunker Hill Monument Association formed in this State, for the purpose of erecting a monumental obelisk over the remains of Washington, at Mount Vernon. *D. Adv.*

CANAL OF LANGUEDOC.—To secure a supply of water in dry seasons, for this grand canal, which connects the Atlantic and the Mediterranean, a basin has been constructed at Ferrol, which is, perhaps, the most important of the whole undertaking. The immense reservoir, built of granite, is an English mile in length, about half that distance in breadth, and contains an area of 595 acres, collecting the waters of the various springs which rise in the Black Mountain. *London paper.*

RAPID INCREASE.—Five years ago, the thriving town of Florence, Alabama, was the property of the Chickasaw Indians, and common with the adjacent wilderness. It now contains between one and two hundred houses, and gives employment to six or eight steam boats. Proposals are just issued there for erecting a methodist meeting-house.

Joshua Barton, District attorney for the U. S. at St Louis, was killed in a duel, the latter part of June, by Thomas C. Rector.

We learn from the Connecticut Herald that there has been no death in the city of New-Haven for a period of thirty-nine days, and no person was known by the editor to be seriously ill. In Philadelphia, there have been four hundred deaths in the last four weeks. Sixty-two children died in the last two weeks of cholera morbus. The number of deaths in New-York, the last week, was ninety, of which sixty-one were children. The season has been, in many parts of the Union, as far as we can judge from the occasional notices in the papers, remarkably healthy. In this town and vicinity there has been very little sickness, and there have been few deaths. *D. Adv.*

The deaths in Philadelphia last week amounted to 126, of which 34 were of children carried off by cholera morbus. During the corresponding period in the city of New-York, the deaths were 89, and not one from cholera morbus.

The Fourth of July was celebrated in a novel manner at Brunswick, Me. About 200 of the most respectable inhabitants repaired to the centre of the town, with hoes and shovels, and about 15 ox teams, and spent the day, till 3 o'clock, in improving the road and preparing it for an ornamental walk. After they had completed their task, one of the carts was turned over, and one of the company mounted it and delivered an appropriate address to the assembly; after which they joined in a collation in rustic style, but "with appetites that did not need the appliances of a luxurious banquet."

A boat containing six persons was lately upset in passing from Eastport to Robbinston, and all on board were drowned.

The painting, by Sully, called the *Passage of the Delaware*, has been purchased by the proprietor of the N. E. Museum.

From the Salem Gazette.

PIRATES TAKEN.—The arrival of the brig Jason yesterday, from Havana, furnishes us with the following copy of a letter from a gentleman at Matanzas to another in the house of Messrs Drake & Mitchell, at Havana, under date of July 10:—

"I have just time to inform you that another piratical sch. has been taken by two boats from a U. S. sch. of war, one with 16 men, the other with 10; who had been out an a two months cruise, and without hope of doing any thing were making the best of their way to this place; but in passing Signapor bay observed the pirate sch. under way to begin her cruise.—They immediately stood in for her—the pirate then made the best of his way into shoal water, but finding the boats determined to cut them off from the shore, they fired their long gun three times at them, and their small guns also, of which they had four, and then jumped overboard to make their escape; but luckily the boats got between them and the shore, shouting *Allen, and no quarter*, and killed 22 of them and took 5 prisoners. Six others, who escaped on shore, have been brought here by the captain of that province, and put in prison. Not one of the gallant captors was hurt. The captain of the pirate, it is said in town, has made his escape; but I hope not, as he is the cause of almost all the depredations. The pirate had about 35 men."

Messrs. Dyers & Co. of Providence, R. I. have completed their Currant Vintage. They gathered more than eight hundred bushels of currants, and have made fifteen thousand gallons of wine. Four thousand dollars worth of sugar was melted down in the process, and two hundred dollars paid to children for gathering the fruit, besides other large expenditures for labour.

Accounts have been received by an arrival from Curracoa, of the loss of the U. S. brig Enterprise on the night of the 8th inst., at Little Curracoa.

By a recent decision of the Supreme Judicial Court it has been decided that Banks are liable to pay their note when one half is presented by the owner, the other being lost.

It appears by a late Parliamentary Report that the expenses of the Coronation of George IV. amounted to £238,238 0s. 2d.

The Hon. NATHANIEL BOWDITCH contemplates removing from Salem; in consequence of which a public dinner is to be given him in that place, as a distinguished mark of the respect and esteem which is held for his private virtues and public usefulness, as a scholar and a patriot. *Galaxy.*

Proposals have been issued by Messrs. George P. Morris, and Edward Bellamy, for publishing in New-York a new literary paper, to be called the *New-York Mirror and Ladies' Literary Gazette*. It is to be edited by Mr Samuel Woodworth.

From a late English Paper.

The Royal Gold Coast Gazettes to the 27th of January contain a very interesting account of the travels of a Tartar, who, at the age of nearly 70, had found his way from Tripoli, through the heart of Africa, to Cape Coast Castle, by a rout that no white man probably ever traversed. He is a native of Astrachan, by name Wargece, and at the age of of 15 was made prisoner by the Turks who carried him to Constantinople where, in the course of time, he became a considerable trader, and travelled, as such, to many distant parts both by sea and land, from Calcutta in the East, to Gibraltar in the West. On his last tour, which had lasted nearly two years, he visited Tombuctoo, which he discribed with great minuteness.

FROM SOUTH AMERICA.

EDUCATION IN COLOMBIA.—From a review of a great many public papers of different parts of Colombia, now before us, we find that its government is making such great efforts in favour of education, as to render it impossible to praise them too much. Day schools on the Lancastrian principle are generally established, old colleges are partly re-organized, and new ones established. Such systematic improvements, promising so much for the future, are highly laudable, and the more so when we consider that they are pursued during the existence of a war necessarily absorbing so much of the means and attention of the government. *Aurora.*

A letter from Rio Janeiro, published in the Salem Gazette, mentions that there were more than five hundred sail of vessels lying in that port, loading and unloading. When Lord Cochrane took command of the Brazilian fleet, salutes were fired from all the ships and forts in the harbour, accompanied with the ringing of bells and the shouts of the people. The Congress, consisting of about fifty members, from various Brazilian provinces, was in session.

By the arrival of Capt. Page, at Salem, from Moro de Paulo, we learn that he left there June 12th, at which time the city of Bahia was still besieged by the Brazilians; there was frequent skirmishing, but no general engagement had lately taken place. Gen. Labitul was arrested in his quarters, by his officers, about the last of May, upon a suspicion of betraying the Brazilian cause, and upon examination of his papers, he was found to carry on a private correspondence with Gen. Modeira. A paper was also fouud, signed by the principal merchants of Bahia, offering him 600,000 millreas to betray the Province of Bahia into the hands of the Portuguese; measures he had taken in furtherance of the scheme first excited suspicions, which led to his arrest. It was understood that he was to be sent to Rio Janeiro, by land. The Generals Lima (an European) and Filbert de Gomes (a Brazilian) were at the head of the Brazilian forces. The fleet of Bahia were in port, and the port was declared in a state of vigorous blockade by Admiral Cochran, part of whose squadron was off Bahia, and the remainder at the Morro St. Paulo. The Brazilian fleet consisted of one ship of the line, two of 44 guns, two of 36, a corvette, a brig, and others, twelve in number—they were making great preparations with fire ships, &c. of which four were prepared, and it was expected a general attack would soon be made on Bahia by sea and land. The principal commanders of the Brazilians were Admiral Cochrane, Vice Admiral Jewitt, Capts. Thompson, Taylor, and Crosby; and many of the officers and crews were English and Americans. The squadron had made eight or ten prizes, and had sent several neutrals to Rio for trial. *Observer.*

Accounts from Curacoa state that Maracaibo has again been taken by the Royalists. Its capture by the Colombians, as mentioned on our first page, was effected during the absence of Morales, with a principal part of his troops. The small garrison left, after some trifling resistance to superior numbers, evacuated the place; but on the return of Morales, after a few days' absence, the town was again taken without opposition. The Colombian troops embarked on board the shipping, which retired beyond the reach of shot from the forts. The blockade of the port will be continued by the Patriot squadron; and the place must eventually come into the hands of the Colombians, and remain there permanently, whenever the affars of the republic shall be such as to march against t, with adequate force for its reduction. *Gaz.*

FOREIGN NEWS.

**** By late arrivals at New York and in this city, London papers to June 19th and those of Liverpool to the 21st have been received.*

It appears by the above papers, that no material alteration had taken place in the condition of affairs in Spain since the last dates. By the French accounts, which are to June 13, it appears that a considerable portion of their troops were marching from Madrid to Seville without much opposition. These accounts must, however, be read with considerable allowance for exaggeration. Gen. Mina, with an army of 3000, had left Seo d'Urgel, and was advancing toward Figueras, a place containing upwards of 4000 inhabitants, and having a strong and magnificent castle.

The regency of Madrid is said to have been acknowledged by France, Russia, Prussia and Austria, as the representative of Ferdinand, and that their ambassadors had returned thither. The English ambassador remains yet with the & Cortes the king, at Seville. The latest direct accounts from Seville are only to the first of June. "According to the Seville papers," says the Centinel, the king appeared satisfied with his situation, and resolved to execute the Constitution.—They were filled with spirited debates of the Cortes; and despatches from Mina, Ballasteros, and other Constitutional Generals. These despatches do not differ from the French accounts of the same events so much in the *results* as in the *details*. From the general tenor of the extracts from these papers it appeared that no attempts at negotiation were making at Seville; that the Cortes did not hesitate to utter the most vehement denunciations of the "dastardly" conduct of the French government and of the regency [*junta*] at Madrid, nor to omit to announce their solemn determination to resist all their pretensions, or to fall with glory and honour."

The editor of the Portsmouth Journal, alluding to the accounts received last week from Spain, remarks,

"The cause of the Constitutionalists is by no means desperate, even admitting all to be true which we hear from France. It appears that the traitor Abisbal, instead of carrying with him the troops under his command, has entirely failed in his attempt to seduce them; that he has himself been obliged to resign, and has been deprived by the king of all his honours and offices. The king, therefore, is still under the control of the Patriots."

Alluding to the servile address presented by a few Spanish noblemen to the Duke d'Angouleme, and to the other appearances unfavourable to the Spanish cause, the editor observes,

"Still the Cortes were undismayed. So far from suing for peace, they appeared to be steadily continuing their preparations for war. They had decreed that the civil and military authorities of Valencia deserved well of their country for their late heroic defence of that place; and they had levied a tax of two hundred millions of *reals* for the service of the State. On the other hand, a *second* corps of reserve had been organized in France, and placed under the command of Gen. Lauriston, who has been promoted to the dignity of Marshal of France, in the place of Gen. Davoust, lately deceased. If "the war in Spain is at an end," as was announced last week from the Paris journals, why is a second army of reserve raised?—This circumstance alone is sufficient to shew the great exaggeration of the French accounts. We have good hopes for Spain yet."

But little reliance can be placed on the accounts which come through the Paris papers, respecting the state of things in Spain. The French troops have indeed in a number of instances been successful in small encounters, yet the Spanish forces, though scattered, remain spirited. Gen. Mina was still in good force, and prepared to occasion considerable annoyance to the French armies, at least by cutting off their supplies, and protracting the war. The mode of warfare pursued by the Spaniards is not so imposing and so immediately effectual as it might be if the troops were more concentrated, but it may nevertheless prove equally, if not more advantageous to the Spanish cause, as it will be likely, by protracting the war, and thus increasing the burdens of the French nation, to create a discontent there favourable to the Spanish success. In addition to this circumstance, the Spanish privateers are beginning seriously to annoy the French commerce, and this evil will probably increase, as the French do not on their part authorise privateering in this case, as they profess to be at war only with a faction, and not with the Spanish nation itself.

MARRIED,

At Kennebunk, Maj. Barnabas Palmer to Miss Ann Grant.

At Cambridge, Mr Josiah N. Marshall to Miss Elizabeth Read.

At Medford, Jonathan Porter Esq. to Miss Catherine Gray, daughter of the late Samuel Gray, Esq.

DIED,

In this city, on Saturday morning, Mrs Mary, wife of Mr John P. Whitwell, aged 42 years.

Drowned, in this harbour, on Wednesday night, 23d inst. Mr Samuel Greenleaf, aged about 30, said to belong to Newburyport or Salisbury.

In Byfield, Mr Stephen Dole, aged 67.

In Wilton, N. H. on the 23 July, Dea. Joshua Wilson, of Andover, Mass. in the 80th year of his age.

In Charlestown, S. C. on the 25th June, William Prince, Esq. in the 85th year of his age.

A man named Thomas Hewitt, was drowned on the 19th inst. in Rahway river, N. Y. having gone in to bathe in a state of intoxication.

In Hamilton, Rev. Manasseh Cutler, LL. D. aged 81, a distinguished divine and scholar.—He had been in the ministry at Hamilton more than fifty years.

In Salem, on Wednesday, Mrs Seeth Ropes, widow of the late Capt. George Ropes, aged 64; Mr Jonathan Very, aged 73, a respectable and worthy citizen.

In Canton, Mr Amariah Crane, aged 92; Miss Asenath Crane, aged 58.

In Medford, on Tuesday last, Mr Isaac Tufts, aged 79.

In Taunton, Mr Joseph Reed, aged 72.

In Hingham, Mrs Mary, relict of the late Capt. Duncan McB Thaxter.

In Brookline, Henry Edwards, son of Mr John Tappan, aged 6 months.

In Portsmouth, Mr Chester Shattuck, aged 46; formerly of Greenfield, Mas.

In Royalston, on the 6th inst. Lieut. Timothy Richardson, aged 83.

In Worcester, on Tuesday, (killed by lightning) Mr Nathaniel Gray, aged 48.

In this city, Mr Ephraim Hutchinson, aged 33—Mr Reuben R. Wilson, aged 23—Mrs Sophia Gangla, aged 27—Mr Ethan Whitney, aged 33—Mrs Lucy Humphreys—Ann Swift, aged 8—death occasioned by her clothes taking fire.

In Concord, N. H. Mr Richard Herbert, aged 94, the oldest person in the town, and one of its first settlers. He was an officer under Gen. Stark, at the battle of Bennington.

In Barre, Dr Ephraim Brooks, a native of Concord, Mass. long an eminent physician of the former place.

In Dighton, on Friday last, Mrs Elizabeth Baylies, wife of Hon. Hodijah Baylies, and daughter of the late Gen. Benjamin Lincoln.

The following brief notice of the late Mr Ezra Hyde is from the Centinel of July 19.

In the decease of Mr Hyde a numerous family are called to mourn the loss of an eminently kind and valued husband, parent, and friend; an extensive acquaintance a man of great worth, independent, intelligent, and honourable in his feelings, principles, and conduct; and society one of its active and best members.

In Wells, on Monday, 30th ult. widow Elizabeth Littlefield, in the 85th year of her age. She was a descendant of one of the first settlers, and a leading family in the town, and the last surviving child of Col. John Storer. Through life she maintained an exemplary deportment. Possessing, originally, a strong mind, which had been well cultivated, she sought pleasure in rational and improving conversation, "a lover of good people and given to hospitality." Her religion was that of the heart; it diffused itself into the daily current of her language, and was strikingly manifested in her outward actions. So much of the meek, the kind, the gentle, the lovely spirit of Jesus had become mingled with her thoughts, and was so distinctly seen in her countenance, that even under the infirmities of age, the young were rendered happy in her society. Her faith was not that of the moment, full of raptures, and then gone: but it was steady and uniform, and was strengthened by a daily intercourse with her Saviour and God.—She was not only a professor of christianity, but lived agreeably to its precepts. A happy talent she had of recommending religion as the offspring of heaven, pure, gentle, commanding, divine. It would be no more than the truth to say that she appeared to be as near what the gospel was designed to make its votaries, as could be expected of mortals in the present life. She "walked by faith, not by sight." In the death of this good woman her children and friends have only to lament that they could no longer be indulged with her company and conversation. But her age and christian graces entitled her to the privilege of being transplanted to a happier clime to join the spirits of the just.

In her last illness, she looked forward to the time of her departure hence with much composure and resignation, "waiting in a joyful hope of being absent from the body, that she might be ever "present with the Lord."

DR BANCROFT'S ORDINATION SERMON.

JUST published, and for sale at this office,—"A Sermon, delivered at the Installation of the Rev. ANDREW BIGELOW, to the pastoral care of the Church in Medford, July 9, 1823. By Aaron Bancroft, D. D. Pastor of the Second Congregational Church in Worcester;—together with the Charge, by the Rev. Dr Ripley, of Concord, and the Right Hand of Fellowship, by the Rev. Mr Walker, of Charlestown.".

August 1

DR. LATHROP'S SERMONS.

FOR sale at this office, "Sermons by the late Rev. Joseph Lathrop D. D. pastor of the church in West Springfield, Mass. New series, with a memoir of the author's life, written by himself." This is the last volume that has been published of the sermons of this celebrated divine. Price $1,50. August 1

WANTED a number of copies of No. 7, Vol. II, of the CHRISTIAN REGISTER.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

SMOOTH PREACHING.

FOR sale at at this office, a valuable little tract, entitled *Smooth Preaching*, price 8 cents single, 75 cents per dozen. August 1

LONDON BOOKS.

RECEIVED, from London, a Consignment of Three Cases of BOOKS, which will be sold at the Office of the CHRISTIAN REGISTER, No. 4, Spear's Buildings, Congress-street, at low prices, for Cash, if applied for soon. Part of them are the following:—

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Boccaccio's Decameron, 4 vols. 18mo.
Burns' Works, 4 vols. 18mo.
Barrow's Sermons, 5 vols. 8vo.
Blair's Sermons, 8vo.—containing the whole of Do. Lectures, 8vo. [the Sermons.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Card's Literary Recreations, 8vo.
Churchman Armed, 3 vols. 8vo
Campbell's Philosophy of Rhetoric.
Elmhirst's Calabria Ulteriore, 8vo
Evans' Essays, 12mo
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Hume & Smollet's History of England, 13 vols. 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Locke on the Understanding, 24mo
Martinelli Dictionaire Fr. et Ital. 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Macdonald's Projectile Fuzees, and Telegraphic
Paley's Evidences, 8vo [Communication, plates
Pastor Fido, 2 vols in one, 24mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Philosophical Library, 3 vols. 8vo.
Stewart's Life of Dr Robertson, 8vo
Imlay's Am. Topography, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr. and Eng. 2 vols 12mo
do Spa. and Eng. 2 vols do
Tarver's Dictionary of French Verbs
Voltaire Histoire de Charles xii 12mo
do do do 8vo
Wake's Epistles of the Fathers, 8vo
Whitby, on the Five Points, 8vo
Young's Night Thoughts, 48mo
Scapulae Lexicon, 2 vols 4to
Shakspeare, 8vo
Armstrong's Errors of Generals, 8vo
Beawes Lex Mercatoria, 2 vols 4to
Cox's Carolana, 8vo, maps
Reply to Matthews
Ricardo's Political Economy, 8vo

POETRY.

SONNET.

I dreamed—I saw a little rosy child,
With flaxen ringlets, in a garden playing;
Now stooping here, and then afar off straying,
As flower or butterfly his feet beguil'd.

'Twas chang'd: one summer's day I stepp'd aside,
To let him pass; his face had manhood's seeming,
And that full eye of blue was fondly beaming
On a fair maiden, whom he call'd "his bride!"

Once more; 'twas evening, and the cheerful fire
I saw a group of youthful forms surrounding,
The room with harmless pleasantry resounding;
And in the midst I marked the smiling Sire.—

The heavens were clouded!—and I heard the tone
Of a slow moving bell—the white hair'd man was gone!

From the Polyanthos.

TO TWILIGHT.

Hail! pensive hour, congenial to my heart,
Sweet Contemplation woos thee to her arms;
Thy softened tints, with tender, pleasing art,
Glad the drear soul that's dead to other charms.

In thy calm hour, a pleasing sadness reigns;
This care-worn bosom thou canst ever charm;
Musing with thee, forgetting all my pains,
I fancy thou canst every ill disarm.

How oft I steal me from the world's loud din,
And throwing round me Fancy's airy vest,
I strive from thee one partial smile to win,
To sooth the sorrows lingering in my breast.

Soaring above this transitory scene,
I fly to purer realms, to joys divine,
Where gentle mercy's rays forever beam,
Where brightening gleams of holy raptures shine.

Enshrined in robes of ever promised love,
I view my God, my sovereign and my guide;
'Rest here,' he says, 'I'll sorrow's cloud remove.
And new-born pleasures thro' thy soul shall glide.'

The voice of heaven inspires me with delight,
The quivering breeze no longer bears my sighs;
Religion beams a pure refulgent light,
And dries each tear that trembles in my eyes.

MISCELLANY.

THE SYRIAN CHRISTIANS IN INDIA.

[The following extracts from Buchanan's Researches in Asia, though familiar to some of our readers, will undoubtedly be new and interesting to many.]

The Syrian Christians inhabit the interior of Travancore and Malabar, in the south of India; and have been settled there from the early ages of Christianity. The first notices of this ancient people in recent times are to be found in the Portuguese histories. When Vasco de Gama arrived at Cochin, on the coast of Malabar, in the year 1503, he saw the sceptre of the Christian King; for the Syrian Christians had formerly regal power in Malay-ala.* The name or title of their last king was Beliarte; and he dying without issue, the dominion devolved on the king of Cochin and Diamper.

When the Portuguese arrived they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. "These churches," said the Portuguese, "belong to the Pope." "Who is the Pope?" said the natives, "we never heard of him." The European priests were yet more alarmed, when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that for 1300 years past they had enjoyed a succession of bishops appointed by the patriarch of Antioch. "We," said they, "are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians.

When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of the clergy, and devoted them to the death of heretics. Then the inhabitants heard, for the first time, that there was a place called the INQUISITION; and that its fires had been lately lighted at Goa, near their own land. But the Portuguese, finding that the people were resolute in defending their ancient faith, began to try more conciliatory measures. They seized the Syrian bishop, Mar Joseph, and sent him prisoner to Lisbon; and then convened a Synod at one of the Syrian churches called Diamper, near Cochin, at which the Romish archbishop Menezes presided. At this compulsory Synod, one hundred and fifty of the Syrian clergy appeared. They were accused of the following practices and opinions:—"That they had married wives; that they owned but two sacraments,—baptism and the Lord's supper; that they neither invoked saints, nor worshipped images, nor believed in purgatory; and that they had no other orders or names of dignity in the church, than bishop, priest, and deacon." These tenets they were called on to abjure, or to suffer suspension from all church benefices. It was also decreed that all the Syrian books on ecclesiastical subjects, that could be found, should be burned; "in order," said the Inquisitors, "that no pretended apostolical monuments may remain."

* Malay-ala is the proper name for the whole country of Travancore and Malabar, comprehending the territory between the mountains and the sea, from Cape Comorin to Cape Illi or Dilly. The language of these extensive regions is called Malayalim, and sometimes Malabar. We shall use the word *Malabar*, as being of easier pronunciation.

The churches on the sea-coast were thus compelled to acknowledge the supremacy of the Pope: but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The Pope compromised with them: Menezes purged their liturgy of its errors: and they retain their Syriac language, and have a Syriac College unto this day. These are called the Syro-Roman churches, and are principally situated on the sea-coast.

The churches in the interior would not yield to Rome. After a show of submission for a little while, they proclaimed eternal war against the Inquisition; they hid their books, fled occasionally to the mountains, and sought the protection of the native princes, who had always been proud of their alliance.

Two centuries had elapsed without any particular information concerning the Syrian Christians in the interior of India. It was doubted by many whether they existed at all; but if they did exist it was thought probable that they must possess some interesting documents of christian antiquity. The author conceived the design of visiting them, if possible, in his tour through Hindostan. He presented a short memoir on the subject, in 1805, to Marquis Wellesley, then Governor-General of India; who was pleased to give orders that every facility should be afforded to him in the prosecution of his inquiries. About a year after that nobleman had left India, the author proceeded on his tour. It was necessary that he should visit first the court of the Rajah of Travancore, in whose dominions the Syrian Christians resided, that he might obtain permission to pass to their country. The two chief objects which he proposed to himself in exploring the state of this ancient people, were these: first, to investigate their literature and history, and to collect biblical manuscripts: secondly, if he should find them to be an intelligent people, and well acquainted with the Syriac scriptures, to endeavour to make them instruments of illuminating the southern part of India, by engaging them in translating their scriptures into the native languages. He had reason to believe that this had not yet been done; and he was prepared not to wonder at the delay, by the reflection how long it was before his own countrymen began to think it their duty to make versions of the scriptures for the use of other nations. *To be continued.*

CAPITAL PUNISHMENTS.—CONCLUDED.

NO. V.

God says. "to ME belongeth vengeance and recompence." "I kill, and I make alive." To reward obedience, to punish sins, and to give or take away life, is the sceptre of God's kingdom.

The primary ends and designs of civil governments, are the protection of the people's rights, and the promotion of their happiness.—And civil government rightly established and administered, might become an inestimable blessing to mankind. We have already made great improvments in the science of civil government. But something remains to be done.—We have yet remaining, some servile customs, concerning civil oaths and slavery, which have descended to us from tyrannical governments.—We have some superstitious prejudices in favour of capital punishments, derived from the penal laws of Moses (that were abolished at the commencement of the gospel dispensation) which ought to be eradicated.

To effect this, we should resort to the first principles of the christian religion, and of civil government, and restore them to their divine authority, and real importance!

I do not mean to advocate the impunity of any crime whatever. I only wish that civil punishments may be so regulated, adapted, and proportioned to crimes, as to insure to the offender and to the public, the greatest possible benefit. I most humbly and sincerely wish, that the supreme legislature in this enlightened country, would begin the reformation, by rescuing our penal codes from any future stain of human blood. By discontinuing the precedents that have been introduced into them by ignorance or superstition, either foreign or domestic. By repealing all the sanguinary statutes for taking away life, or mutilating the body.—And by substituting others with penalties more proportionate to the crimes, more adapted to our advanced state of liberty and civilization, and better calculated to answer the true, and primary ends of all civil punishment. By so doing, they would prevent, at least with us, any future violation of God's prerogative of life and death; and secure to us our invaluable and unalienable probationary rights. They would greatly serve the cause of bleeding humanity, and contribute more towards reforming our morals and meliorating the state of society, than all the capital punishments that ever have been inflicted in our country.

To conclude—If all Adam's race are born helpless, and are equally dependent on their predecessors for support and protection—If a man cannot, rightfully, destroy his own life, nor transfer to another person a right to take it from him—If a delegated person cannot have more right than all his constituents—If, by increasing the number of agents, the right of performing an act is not increased, but only the power, facility or impunity of performing it!—If the jurisdiction of the civil magistrate extends only to things of a civil nature—If God is able, without the officiousness of man, to vindicate the honour of his own law, and will not suffer one jot or tittle of it to pass, till all be fulfilled—If the infliction of a capital punishment beyond the demerits of the crime, must be considered as the shedding of innocent blood—If the sixth commandment, "Thou shalt not kill," requires the preservation, and forbids the taking away of our own life, or the lives of others—If this moral command is binding on the whole human race—If it had no exception, or proviso, annexed to it when it was given by God; and if men have no right to correct or alter his laws—If the punishment which God inflicted on Cain was more effectual and beneficial than a capital punishment would have been—If God set a mark on Cain to preserve his life, and denounced an awful doom on any person or persons who should take away the life of the murderer—If a mother may not exonerate herself from the charge of her troublesome, and, oftentimes, refractory offspring, by destroying it—If a father may only correct in mercy, but not extirpate his child—If the most ravenous beasts of the forest can teach us, by their example, to refrain from shedding the blood of our own species—If more innocent blood hath been shed by public tribunals than by private malice.—If all these are solemn truths, I think we may fairly conclude, that it is high time for the civil magistrate to discontinue the use of such a destructive weapon, and to adopt suitable substitutes. Lest under pretence of punishing a civil crime—a trespass of one man against another—or under pretence of assisting the Almighty in vindicating the honour of HIS LAW; they should continue to slay the righteous with the wicked; and bring upon this enlightened generation the guilt of all the righteous blood that hath been shed upon the earth!

BRIEF HINTS TO PARENTS.

Reservedness and Severity.—That respect to a parent, which is obtained by uniting gentleness with firmness, differs widely from the slavish fear produced by severe treatment. For where the dread of punishment predominates, the disposition is generally artful. Fear, which is the effect of severity, prompts children, not so much to avoid faults, as to elude detection.

Indeed, timid children can hardly resist the temptation which terror holds out to them, of endeavouring to hide offences if possible. And though severity should extort confession, and promise of strict obedience, it is not calculated to produce sincere repentance, or awaken virtuous thoughts; nor does it implant any principle to hinder the child from committing a similar fault in our absence. Its self-will may indeed be made sullenly to submit to superior strength, but it will remain unsubjected. And the odious spirit of revenge, by this kind of treatment, is often generated.

One among the many disadvantages attending severe measures, is, that parents generally trust to the effects of chastisement, and are deficient in that uniform superintendence, advice and caution, on which the forming of right habits, almost entirely depends. Children, when subjected to severity, often obtain more indulgences, and take more dangerous liberties, than those who are moderately curbed and gently instructed. The keen temper that transports the parent to blows and harsh treatment, is often accompanied by strong affections; and when anger has subsided, he is sorry for having gone so far; then too much liberty succeeds, till another fault, originating in parental indulgence or negligence, draws on the child another unprofitable punishment. And thus the continued crossing of the humours that have been indulged, can hardly fail to call forth resentment, anger, sullenness, or obstinate perverseness:—unless severity has broken the spirits, and the child sinks under discouragement. And, as the frequent recurrence of anger and resentment, tends to beget hatred and ill-will, the disposition to benevolence is destroyed, and malevolence is introduced in its room.

"Many children possess quick feelings of honour and disgrace: and in children the most promising, these feelings are often most acute. They have a keen sensibility to shame, whereof a good use may be made by prudent management; but if this sensibility be put to hard proof, and that frequently, it becomes blunted, and their minds grow callous. And a child that is lost to shame, is in peculiar danger of being a lost child."

Again: "Many parents of good sense, and great moral worth, fearful of failing in their duty by not governing enough, run into the opposite extreme. They maintain such reservedness, distance, and stateliness toward their children, that they hardly dare to speak in their presence. They incumber them with a multitude of regulations; they tire them with long lessons of stern monitions; they disgust and alienate them with a superabundance of sharp reproof; they treat their little levities as if they were heinous crimes. Instead of drawing them with 'cords of love,' they bind them fast with cords that are galling and painful.

Again, there are some parents whose manner towards their children varies in exact proportion to the variations of their own fickle temers. When in a pleasant humour themselves, they indulge them in every thing: when displeased or angry, they will punish for almost nothing. This sort of government, if government it may be called, tends alike to discourage, and to produce contempt.

Children that are trained up under severe discipline, however they fear their parents, do rarely love them much; and they must needs possess more than a common share of native amiableness, if, in the end, they turn out sweet tempered, humane, and of nice sense of honour.

To show children that we are deeply afflicted, not enraged at their misconduct, tends more to awaken their feelings, bring into action their reason, and reclaim them from evil, than the severity of the rod, which irritates the disposition, but rarely convinces the judgment.

From the National Gazette.

The Archbishop of Malines [Abbe de Pradt] who puts forth semi-annually or quarterly, a long dissertation upon the affairs of one or other of the four great divisions of the globe, issued in Paris, in April last, a thick pamphlet, entitled "Parallel between the Powers, England and Russia, in reference to Europe, followed by a view of Grecian concerns." It contains, like the other productions of the Abbe, some useful information and ingenious ideas, with much *verbiage* and random speculation. He represents all the other powers of Europe as dependant on England and Russia, whose political character and resources of every kind he investigates and compares, in the spirit of *liberalism*, and the intention to induce Europe to prefer the banners of England. An idea may be formed of the tenor and purport of the pamphlet from the following translation of a part of his "Recapitulation."

"England and Russia are the two preponderating powers in Europe. They exercise over this quarter of the world a dictatorship or protectorate, which no other power can escape.—Both are unassailable on their own territory.—The population of England cannot increase in such a manner as to weigh upon Europe. That of Russia may crush Europe. England may dispoil her enemies of a portion of their wealth; Russia can rob them of their very existence.—

England cannot act alone nor directly upon Europe; Russia impends closely in a great number of points, and cannot be withstood by any single power; a coalition against her would scarcely suffice. England is vulnerable in her trade; and the extent of it obliges her to keep terms or practice forbearance with other states; Russia has no external commerce which exposes her to great losses—Russia is subjected to none of the checks which restrain England.

"The policy of England is to resist the power that could or would rule the Continent; she watches over the liberties of Europe. Russia is that ruling power—she is of necessity the enemy of the liberties of Europe. England is regularly organized, and *constitutional* in her political institutions: Russia is despotic and Asiatic in hers. England acknowledges the force of public opinion, and a system of principles by which governments may be controlled, and brought back to the right path, when they have gone wrong. Russia is swayed by a single will, transitory, versatile, beyond all remonstrance and repression. England, by her constitution and laws, is the protectress of the liberties of the human race—if these perished elsewhere, they would be found again in England; Russia is yet ignoraut of the word *Liberty*, and he who should introduce it to her, might travel to Sibera—the mission thither is all that she has as yet learned to do for human fredom."

INFLUENCE OF THE PRESS.

The celebrated Dr Knox, whose piety and erudition have deservedly ranked him among the distinguished benefactors of mankind, attributes to the invention of Printing, one of the most important events which adorns the page of history:

To the art of printing, says he, the world owes the REFORMATION. It had been justly remarked, that if the books of Luther had been multiplied only by the slow process of hand writing, they must have been few, and could have been easily suppressed by the combination of wealth and power; but poured forth in abundance from the press, they spread over the land with the rapidity of an innundation, which acquired additional force, from the efforts used to obstruct its progress. He who undertook to prevent the dispersion of the books once issued from the press, attempted a task no less arduous than the destruction of the Hydra. Resistance was vain, and religion was reformed; and mankind, who are generally interested in this revolution, must remember, amidst the praises bestowed on Luther, that his endeavours had been ineffectual, unassisted by the invention of Faustus.

How greatly the cause of religion has been promoted by the art, must appear, when it is considered, that it has placed those sacred books in the hands of every individual, which, besides, that they were once locked up in a dead language, could not be procured without great difficulty. The numerous comments on them of every kind, which tend to promote piety, and form the christian philosopher, would probably never have been composed, and certainly would not have extended their beneficial influence, if Typography had still been unknown. By that art, the light which is to illuminate a dark world, has been placed in a situation more advantageous to the emission of its rays.

Thus the art of Printing, in whatever light it may be viewed, has deserved the respect and admiration of the world. From the ingenuity of the contrivance, it has ever excited mechanical curiosity; from its intimate connection with learning, it has justly claimed historical notice; and from its extensive influence on morality, politics and religion, it is become a subject of very important speculation.

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